

contribution to the task of building up a unified and stable science of psychology.

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ST. THOMAS AND ANALOGY. By the Rev. G. B. Phelan. The Aquinas Lecture, 1941. (The Marquette University Press, Milwaukee, Wis.; \$1.50.)

It is good to find popular attention turned to the question of analogy, so little mentioned in modern manuals, so much insisted upon by Cajetan. The difficulty, however, of delivering a short lecture, upon a subject so complicated and contentious, to an audience unversed in philosophical niceties, must be evident to all. In face of it Fr. Phelan has to spend nearly half his time in simple preparation of the ground, and to use language that at times does not avoid a certain confusion; it would be possible, for instance, to think that the 'realm of essence' was being (pp. 7-8) marked off from 'the realm of metaphysical abstraction' (as if *esse* was the object of metaphysics); or that the 'clarity and distinctness' that he so rightly rejects is one proper to essences rather than to *mathematica*.

When at last, vague uses of the term analogy having been set aside, he feels able to plunge into the heart of his subject, he has little space in which to point to the difficulties that must arise; he can but sketch an outline. He deals first, and (surprisingly) at comparative length, with analogy of inequality, at which point we wonder why he chooses such elaborate examples when Cajetan would have any genus do. Passing to analogy of attribution, perhaps the most difficult type to understand, he straightly maintains that though 'logically valid' it is 'too weak to bear the weight of metaphysical predication' (p. 28), and he later denies it any probative part in metaphysical demonstration; he could not be expected, in such a lecture, to enter more deeply upon this controverted point, but its difficulty might, with advantage perhaps, have been indicated; we do not entirely agree with his conclusion. Analogy of proper proportionality is rapidly and competently outlined in several places, and is distinguished, as alone metaphysically valid, against all other analogies, these either not realising the *analogum* intrinsically in each *analogatum*; or, if they do, doing so in 'the same manner of mode'; here again (p. 25) the enforced brevity leads to a certain confusion, since neither of these qualifications apply to metaphorical analogy, of which however no mention is made until later.

There is the old difficulty of English renderings for Latin words. The lecturer uses analogue (pp. 37, 58), analogate (p. 28), even analogies (p. 29), all to render *analogatum*, which has a confusing effect on the inexperienced reader, and leaves nothing for *analogum*, except 'analogated perfection' (pp. 27, 28). This latter phrase, moreover, has a rather unfortunate use in n. 55, when it takes the place, in translation of an admirably clear passage from Maritain, of '*la chose*

*analogiquement connue*'; the result of this substitution, and of a plural 'relations' where the clear sense demands, and the French permits, a singular, is to obscure the original's succinct clarity. May we in the interests of exactness notice certain other slight inaccuracies? 'All positive perfections subsist intrinsically and formally' in God (p. 42); presumably absolute perfections are meant. Twice the same passage of Aquinas is quoted, and reference for it made to Penido, with no indication, however, that Penido's reference is incorrect (nn. 47, 61). Another note (56a) quotes a phrase of St. Thomas to show that analogy of inequality is really equivocal, but a careful reading of its whole context reveals, as Ramirez' glossing on the passage shows (De Analogia, p. 42, n. 3), that St. Thomas is using '*aequivocationes*' as applicable to all kinds of analogy.

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#### CHILDREN'S BOOKS.

ANGEL MIRROR. By a Dominican Sister. (Sands; 5s.)

'You cannot have too much knowledge to teach even the smallest child.' So wrote once a wise experienced teacher: and when to the knowledge of books you can add that which comes from long and loving meditation on the things of God; when your earliest memories are rooted deep in the countryside; and when, by loving study and gracious instinct, you have won for yourself the freedom of that fair city, the mind of a child, then you may hope to write a book such as this one under review.

Though the idea of the story is taken from Dante's 'Divine Comedy,' the scene is set in a charming corner of the 'Earth Beautiful' amid a happy very human group of children whose ages range from seven to seventy. Angels for a brief space visibly enter into their lives, but in so real-seeming a fashion that, when these young earth-pilgrims have, with their angel-guides, glimpsed the dark entrance of hell, traversed the slopes of the Mountain of Purification, and even made a flying acquaintance with the Heavenly City, they take up again the threads of their earthly life in the most natural way possible, though not without a newly-worn store of heavenly wisdom suited to their ages, giving a new meaning to the life of everyday, and showing them the things of time 'sub specie aeternitatis.'

The book's ninety-four pages are of bold clear type illustrated attractively by the author herself. But 'there is no excellent beauty that hath not some strangeness' in it, and the average child, whether aged 8 or 13, will need his Beatrice, in the shape of Mother or Teacher or other friendly Grown-up, if he is to appreciate and enjoy the unaccustomed wealth of quotation from St. Gregory, St. Thomas and the Apocalypse with which its later pages are strewn.

S.N.D.